THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The best manner of avenging ourselves is by not resembling him who has injured us."—PORTER.

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FULFILLMENT OF PATRIARCHAL BLESSINGS.

WHILE reading the address of the President of the United States, on the conservation and use of the great fundamental sources of wealth of America, delivered in the east room of the White House, on the 13th ult., before the members of the cabinet, the justices of the United States supreme court, members of both houses of Congress, governors of the different states of the Union, and a number of other distinguished gentlemen, the writer was reminded of the blessing which the Patriarch Jacob, just prior to his death, conferred upon his faithful son, Joseph. In his address President Roosevelt testified, unwittingly, of course, to the literal fulfillment of a part of that inspired prediction. In beholding in these latter days the fulfillment of many remarkable prophecies uttered by servants of the Lord thousands of years ago, our faith in Jehovah is strengthened and our confidence in His promises concerning the future greatly increased.

A record of the patriarchal blessing just referred to was made by the historian Moses. It is as follows:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall;

"The archers have sorely grieved him, and shot at him, and hated him.

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel);

"Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49: 22-26.)

To this blessing, which Joseph received under the hands of his aged father, Moses added the following, as he was about to take his departure from this earth:

"And of Joseph, he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills.

"And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." (Deut. 33: 13-16.)

It is exceedingly interesting to the student to read of the remarkable manner in which these promises were fulfilled, down to the minutest detail. Every blessing that was promised to Joseph and his posterity by their father Jacob, and also by Moses, has descended upon their heads.

Joseph's father promised him that he would be as a fruitful bough by a well, whose branches run over the wall: that his blessings would be greater than the blessings of his (Jacob's) progenitors, Abraham and Isaac, in that they would not be confined to the land of Canaan, but would extend to the utmost bounds of the everlasting hills (in America, as we shall see presently).

In the reign of Zedekiah, king of Judah (600 B.C.), the Lord commenced the fulfillment of this part of Joseph's patriarchal blessing. At that time he led a small colony, descendants of Joseph through his sons Ephraim and Manasseh, across the waters of the great ocean (the wall which separates the two continents) and planted them in the land of America, where they became a multitude of nations and spread abroad to the utmost bounds of the everlasting hills. There are in that land at the present time millions of the seed of Joseph, and they are enjoying the blessings of heaven above and of the earth beneath in fulfillment of the promises which the Lord made to their forefathers. Truly Joseph has become a fruitful bough, whose branches have run over the wall.

Coupled with the temporal blessings which the patriarchs promised to Joseph and his descendants were the blessings of heaven above—spiritual blessings. This part of the promise has likewise had a literal fulfillment. To Lehi and his followers, the colony already referred to, the Lord gave many marvelous and inspiring revelations and manifestations. In visions by day, in dreams by night, by the revelations of His Spirit and the ministrations of angels, He made known His will to them from time to time. He raised up prophets and other inspired teachers among them, who taught them of the coming of Christ and caused them to rejoice with unspeakable joy when they learned of the great redemption

which had been prepared for them and all mankind through the atonement of the only begotten of the Father. And not only that, but after His resurrection the Savior Himself appeared among them, taught them the gospel of the kingdom of heaven, healed their sick and blessed them and their children, established His Church in their midst, in which He placed twelve apostles and other inspired officers to teach them and to lead them in the way of eternal life. But in the days of their prosperity they forgot their God and gave themselves over to all manner of wickedness. Discord and strife broke out among them, and in wars and by the judgments of God countless thousands of them perished. In the providence of the Almighty, and by His special command, their records were preserved and hid up in the earth. In these latter days they have been brought forth, translated by the gift and power of God, and the hearts of tens of thousands of the descendants of Joseph have been made to rejoice in the glorious truths which the record contains. We refer to the Book of Mormon, the "stick of Joseph" in the hands of Ephraim. These are some of the blessings of heaven which were promised to Joseph and his seed after him.

Besides the precious things of heaven, the descendants of Joseph were promised "the precious fruits brought forth by the sun, and the precious things put forth by the moon." America, as is well known, is a land of sunshine. Nurtured by the dews of heaven, by the waters of a thousand rivers, by the effulgent rays of the sun and the fertile influences of the moon, the country has become filled with orchards and vineyards. Under the blessings of the Lord, a land which was once a desert has been made to blossom as the rose, and the parched ground has been converted into fruitful fields. There the most precious fruits of the earth grow in abundance, testifying year after year to the faithfulness of the Lord in fulfilling the promises which He made to our fathers.

Here is another part of the blessing pronounced upon the head of Joseph which has been also literally fulfilled. His descendants were to possess "the chief things of the ancient mountains, and the precious things of the everlasting hills." It was this part of the blessing particularly that was brought to our remembrance while reading the address of President Roosevelt. In describing the remarkable discoveries and marvelous developments of the resources of America since the days of Washington, the chief executive said:

"In Washington's time anthracite coal was known only as a useless black stone; and the great fields of bituminous coal were undiscovered. As steam was unknown, the use of coal for power production was undreamed of. Water was practically the only source of power, save the labor of men and animals; and this power was used only in the most primitive fashion. But a few small iron deposits had been found in this country, and the use of iron by our countrymen was very small. Wood was practically the only fuel, and what lumber was sawed was consumed locally, while the forests were regarded chiefly as obstructions to settlement and cultivation.

"Such was the degree of progress to which civilized mankind had attained when this

nation began its career. It is almost impossible for us in this day to realize how little our revolutionary ancestors knew of the great store of natural resources whose discovery and use have been such vital factors in the growth and greatness of this nation, and how little they required to take from this store in order to satisfy their needs.

"Since then our knowledge and use of the resources of the present territory of the United States have increased a hundredfold. Indeed, the growth of this nation by leaps and bounds makes one of the most striking and important chapters in the history of the world. Its growth has been due to the rapid development, and alas! that it should be said, to the rapid destruction, of our natural resources. Nature has supplied to us in the United States, and still supplies to us, more kinds of resources in a more lavish degree than has ever been the case at any other time or with any other people.

"Since the days when the Constitution was adopted, steam and electricity have revolutionized the world. Nowhere has the revolution been so great as in our own country. The discovery and utilization of mineral fuels and alloys have given us the lead over all other nations in the production of steel. The discovery and utilization of coal and iron have given us our railways, and have led to such industrial development as has never before been seen. The vast wealth of lumber in our forests, the riches of our soils and mines, the discovery of gold and mineral oils, combined with efficiency of our transportation, have made the conditions of our life unparalleled in comfort and convenience."

In the fulfillment of these remarkable predictions, the hand of Providence is clearly discerned by those whose eyes have been opened by the Spirit of Light and Truth to behold them, and while the people of the world perceive it not, the saints of the Most High acknowledge His hand in all these things, and give praise to Him from whom all blessings flow.—W. A. M.

FAILURE OF PETTY PERSECUTION.

THE following account of an exhibition of spite and intolerance which failed of its purpose is sent to the STAR by Elder K. H. Fridal, Jr., secretary to the Bergen (Norway) conference of the Scandinavain mission:

"A baptism performed here the last of April was witnessed at a distance by a couple of newspaper reporters, and the next day an article appeared in two of the papers giving an account of the same, and also calling the attention of the sanitary commission to us, saying that the ordinance had been performed in water that was used for drinking purposes, which was not true.

"The day after, a police inspector summoned President Borup to appear before the police court, which he did, but nothing was done. They wished him to appear again in the evening with the person that had been baptized, also the elder that had performed the ceremony. As the complaint was against him he did not feel like bringing the others, for it was not for befouling the water that they wanted us punished but for baptizing, as it is against the Norsk law for dissenters to perform that ordinance; so instead he appeared at the appointed time with a lawyer, and then they had to admit that the water used was not drinking water and that the charge would be dismissed.

"It was published in one paper that the complaint against us had been dismissed but all the others were silent, although they had been telling how we were first to be fined for befouling the city water, then for performing the baptism without authority. They do not seem to realize that the authority to baptize comes from God and not from any human government.

"It is not likely that we will be prosecuted for performing the baptism, for there was a similar case in Trondhjem two years ago, when one elder was fined five hundred kroners for baptizing, and two others fifty kroners each for administering the sacrament, but the lower court's judgment was reversed by the higher court, because the 'Mormons' were not counted as 'Christians' in Norway. This case has done much to bring us before the people, as the country papers have taken up the article written by the city papers, and instead of doing us harm has helped us.

"People do not take very much interest in the principles we teach, but it seems that the spirit of indifference is giving way to a desire to investigate, and the outlook is very encouraging that many will accept the truth.

"Our conference convened on the 19th of April, and we had a spiritual feast. The meetings were very well attended, better than they have been for years, and many strangers heard the principles of the gospel for the first time."

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield annual conference of the Church of Jesus Christ of Latter-day Saints convened at 10:30 a.m., in the Cambridge Hall, Sheffield, on Sunday, May 31st, 1908, President James Nisbet presiding. There were present Elder Charles W. Penrose, president of the European Mission, Elder Julian M. Thomas, Manchester conference, Walter M. Jones of the Newcastle conference, and eighteen traveling elders of the Sheffield conference.

After singing and prayer, President James Nisbet made opening remarks, expressing great pleasure in meeting with the saints and friends, and extended a hearty welcome to all present. The general and local authorities of the Church were presented and unanimously sustained, after which the statistical report for the last seven months was read, approved and ordered filed.

Elder Thomas Kirshaw reported the Doncaster branch as being in a progressive condition, love and unity abounding and all enjoying the blessings of the Lord.

The Higham branch was reported by Elder John J. Hendry. The saints are united and show their love of the gospel by attending meetings. The M. I. A., Sunday School and Bible classes are also well attended. Bore testimony how he had been blessed by

spreading the truth amongst the people, and exhorted all to live up to the requirements of the gospel.

President Penrose expressed great joy in meeting with the saints of the Sheffield conference again and listening to such favorable reports. Stated that we were called Latter-day Saints to distinguish us from the former-day saints. We should examine ourselves to see if we are saints or mearly called saints. Each person must judge for himself. Instructed the saints concerning tithing and fast offerings. The Lord has promised blessings to those that are obedient. As Christ is at the head of the Church so should the husband be at the head of the family. The husband and wife should work unitedly together that there may be joy and peace in the home. The children should grow up to respect the teachings of their parents in the same way that mankind should obey the teachings of God.

At the afternoon session Elder Stanley H. Rich reported the Sheffield branch. He said the auxiliary organizations are well attended and much good has been accomplished. Spoke briefly upon the personality of God. Elder Joseph Davison spoke upon the organization of the Church and its growth. Bore a strong testimony to the truth of the gospel and that it is a saving power to all that obey its principles as taught by the Latter-day Saints. Elder Joseph Tingey was thankful for the testimony God had given him concerning the great latter-day work, and of being called to proclaim repentance unto mankind.

A solo was then rendered by Elder Julian M. Thomas, entitled, "The Promise of Life."

President Penrose then spoke, commenting upon the song just rendered. Took for his text the quotation from the song, "Heaven shall make perfect our imperfect lives." Our life at present is subject to the ailments of the flesh, having to pass through pain, sickness, disease and death. Spoke upon the creation of man prior to the fall, after which he quoted from the Book of Mormon to show that Adam fell that men might be. At present people often complain of the trials and the sufferings of this life, and wonder where the justice of God comes in. He showed the need of experience in opposites. He stated that when our life is made perfect we will understand the wisdom of God in permitting such conditions. God does not ask anything of us that His only begotten Son did not pass through. Spoke upon the sufferings of Christ in the Garden of Gethsemane. Exhorted the Saints to be faithful in keeping the commandments of God, and not complain when affliction comes upon them, but to feel that the Lord does all things for the best.

Conference reconvened at 6:30 p.m., the hall being filled and a good spirit prevailing.

Elder Heber C. Mansfield, who had been honorably released to return home, bore testimony to the truthfulness of the Gospel, and said that it had been established for the last time.

Elder Richard Jefferies spoke upon the restoration of the Gospel, and exhorted those who had just received baptism to prove faithful and thus obtain the blessings.

Elder Julian M. Thomas rendered the solo entitled, "Calvary."

President Penrose commenced by speaking upon the life of Christ and the atonement He brought about. Showed the respect that Christ had for the law and divine authority by waiting until He was thirty years of age before commencing His ministry. In order to officiate as High Priest it was necessary to wait until that age. He fulfilled the law of Moses and gave the higher law of the everlasting gospel. Christ obeyed the principles of the gospel in every particular. He entered the sheepfold by baptism in order to fulfill all righteousness. Proved from the scriptures that it is impossible to enter the kingdom of God without obeying this principle. He briefly mentioned the conflicting theories of Christendom to-day, which are in fulfillment of ancient prophecy regarding the universal apostasy. Showed how the gospel in its fulness would be established in the last days, and that a book, the "Stick of Joseph"—the Book of Mormon—should be joined with the "Stick of Judah"—the Bible—to confound the false doctrines that now prevail. Bore a strong testimony to the divinity of the mission of Joseph Smith and the restoration of the everlasting gospel.

All the meetings were largely attended, many strangers and investigators being present.

Priesthood meeting was held in the Building Trades' Exchange, Saturday afternoon, at 2 o'clock. The elders gave their reports for the past seven months, after which President Penrose gave many valuable instructions. A number of questions were asked and satisfactorily answered.

THOMAS ALSTON, Clerk of Conference.

KEEP THE HEART TENDER.

Keep the heart tender, kindly, and true;
Water it freely with Love's gentle dew;
Garner its harvests of rich burnished gold;
Let in the sunshine, and shut out the cold.

Keep the heart tender with flowers of kind deeds,
And the sweets of their perfume will choke out the weeds:
And the soft beams of Pity, of Mercy, and Love
Will yield to the glory that gleams from above.

Keep the heart tender with sweet, loving words,
And they'll fill it with music like the warble of birds
In the heart of the forest—so joyful and clear,
When the birds are awaking in the spring-time of year!

Keep the heart tender with holy desires,
And they'll freshen its altars and quench the fierce fires
Of Hatred and Envy, of sins ever new;
Keep the heart tender, pure, kindly and true. SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 4, 1908.

AN OLD SLANDER REVIVED AND REFUTED.

SOME of the clergy in these parts are circulating an article from an encyclopædia giving purported particulars of the origin of the Church of Jesus Christ of Latter-day Saints, or "Mormons" as the term is popularly used, and prominent in the sketch is the oft-repeated, but thoroughly-refuted "fairy-tale" about the Book of Mormon having been copied from a religious romance written by Rev. Solomon Spaulding, but never published. The theory set forth was that Spaulding's tale, called "The Manuscript Found," was submitted in 1814 to a Pittsburg publisher by the name of Patterson; that it passed into the hands of Sidney Rigdon, and in some manner unexplained was obtained by the young man, Joseph Smith, born December 23, 1805, who palmed it upon the world as a revelation from God.

The connection between Sidney Rigdon and Joseph Smith entirely failed, except that after the Book of Mormon had been printed and published and the Church had been organized, two of the Elders traveling in Ohio met with Sidney Rigdon and showed him a copy of the book, and he subsequently joined the Church and became one of its leading ministers. The connection between Patterson, the printer, and Sidney Rigdon, was also a matter of conjecture, but it was stated that Rigdon was a printer in Patterson's office. That, however, fell to the ground, because Rigdon was not a printer and never worked in the Patterson office. That he knew nothing concerning the Book of Mormon or the Spaulding Story has been demonstrated in the clearest and most positive manner, by affidavits which have been published over and over again, but this seems to have no weight with the reverend gentlemen who circulate the falsehoods, as they need some theory to account for the Book of Mormon other than the truth, and the Spaulding myth seems to suit them better than anything else that could be concocted for that purpose.

The discovery of the original "Manuscript Found" written by Solomon Spaulding, ought to have put a quietus on the widely circulated claim, that it was in any way a foundation for the Book of Mormon. This discovery was made by Professor James H.

Fairchild of Oberlin College, Ohio, U. S. A., and on comparison with the Book of Mormon it was found to be totally different in every particular from that work, and it is now kept in the library of that institution, and has been copied and printed and is offered for sale wherever the Book of Mormon is published. All this has been threshed out so often as to have become monotonous to many people, and we apologize to the readers of the STAR for recurring to the subject, but its recent revival gives reason for this reference.

As is well known to everybody who has seen the Book of Mormon, it has for a preface the testimony of Three Witnesses that the plates from which it was translated were shown to them by an angel of God, and of eight witnesses that they had seen and handled the plates by natural means, and had inspected the hieroglyphics engraved thereupon. In the leaflets now distributed, and in the puerile attempt of a Liverpool clergyman to attack this testimony, it is stated that the Three Witnesses spoken of left the "Mormon" Church and denied their former statement. It is for the purpose of showing the utter falsity of this recent fabrication that we take up the matter again. Here is the testimony of the Three Witnesses as it has appeared in every issue of the Book of Mormon from the opening of the year 1830 to the present time:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS."

It is true that all three of these affiants were afterwards excommunicated from the Church of Jesus Christ of Latter-day Saints, but it is not true that they or either of them ever denied the testimony we have copied above. On the contrary, each of them maintained it to their last moments on earth. Oliver Cowdery and Martin Harris, after being out of the Church for several years, re-

pented of their rebellion and stubbornness and vain ambition, and returned with tears to the Church and sought and were given re-admission. Oliver Cowdery did this when the Church was in one of its bitterest trials, the saints having been driven from the State of Illinois, and the fugitives were on their way through the wilderness to find a home in the Rocky Mountains. Even when he was at discord with the Church authorities he always stood by his former testimony. At a meeting held in Kanesville, Iowa, U.S.A., October 21st, 1848, he rose before a large congregation, gave his name and made this statement:

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or as it is called by that book "holy interpreters." I beheld with my eyes and handled with my hands the gold plates from which it was translated. I also saw with my eyes and handled with my hands the holy interpreters. The book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting gospel, and came forth to the children of men in fulfillment of the Revelations of John where he says he saw an angel come with the everlasting gospel to preach to every nation, kindred, tongue and people."

Martin Harris also continued to bear testimony to the truth of the Book of Mormon, and as stated, returned to the Church, but it was after its establishment in the Rocky Mountains. He there repeated in public and in private what he had avowed in his published statement, and he died in Clarkston, Utah, July 10th, 1875, after expressing his joy at the news conveyed to him that the Book of Mormon has been translated into the Spanish language.

David Whitmer did not return to the Church, but after being excommunicated in 1838 repeatedly reiterated his published testimony until his latest breath, having lived until he was over eighty years of age at Richmond, Mo., U.S.A., where he died January 25th, 1888. Here is a statement among many that he made to newspaper reporters and visitors from different points, who, thinking he would recant, urged him to tell the truth concerning the Book of Mormon:

"The fact is it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light, about as far off as he sits (pointing to John C. Whitmer sitting a few feet from him) there appeared as it were a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (i.e., the ball which Lehi had) and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord as distinctly as I ever heard anything in my life declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God."

The story having been circulated that David Whitmer had denied his former testimony, he became much exercised over

the falsehood, and he had a leaflet printed and distributed in March 1881, from which we take the annexed paragraphs:

"It having been represented by one John Murphy of Polo, Caldwell County, Mo., that I in a conversation with him last summer, denied my testimony as one of the Three Witnesses to the Book of Mormon; to the end therefore that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were in the very sunset of life, and in the fear of God once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book as one of the Three Witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same I do again affirm the truth of all my statements as then made and published."

To this affirmation was appended the signatures of twenty-two of the most prominent citizens of Richmond, Ray Co., certifying that "David Whitmer had resided there since the year 1831, and they were intimately acquainted with him and knew him to be a man of the highest integrity and of undoubted truth and veracity." They consisted of generals, judges, bank presidents, attorneys, merchants, etc., all non-Mormons. Later on David Whitmer, having learned of the falsehood published in certain encyclopædias, published a further affirmation, which is here inserted:

"It is recorded in the American Cyclopædia and in the Encyclopædia Brittannica, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that Book. I will say once more to all mankind, that I I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, "*Brother David, be true to your testimony to the Book of Mormon.*" He died here in Richmond, Mo., on March 3rd, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery. The very powers of darkness have conbined against the Book of Mormon, to prove that it is not the word of God, and this should go to prove to men of spiritual understanding, that the Book is true."

Three days before his death, David Whitmer called his family and relatives together, and with the gates of eternity opening to his view, he there in the most solemn and fervent manner testified to the truth of his statement as published as a preface to the Book of Mormon, leaving no doubt in their minds as to his sincerity, and making an impression that cannot be obliterated. This ought to stand against all the calumnies that have been circulated on this subject, and religious ministers certainly ought to cease their repetitions of the slander, which is not rendered any more truthful or reliable because it has been copied into an English encyclopædia.

Nor should it be considered an argument against the Book of Mormon that the Three Witnesses were cut off the Church for transgression. Logically it is an argument in favor of the position

occupied by the Prophet Joseph Smith. If the Book of Mormon had been a fraud concocted by him and persons associated with him, he would not have dared to raise his hand against the three men who had given their testimony in support of his deception. The manifestation which they received from God was for the purpose it discloses; it gave them no authority to dictate to the Church or to the prophet of God; it should have made them humble instead of arrogant, and brought submission instead of rebellion, and this should prove a lesson to all members of the Church of Christ, and teach them that no matter how many revelations God may give to them, His gifts are for their benefit in the sphere which they occupy, and clothes them with no right to seek control over their fellows or to administer in the name of the Lord in anything to which they are not appointed.

The Book of Mormon stands unimpeached as a sacred record of the dealings of God with the ancient inhabitants of the American continent, and of the gospel of Jesus Christ as revealed to them by the Savior in person. It is published to all the world as a witness that Jesus of Nazareth was and is the Christ, the veritable Son of the Eternal God, and thus is a bulwark against the shafts of false theology, the attacks of modern scepticism and the theories of vain philosophy miscalled science. Its truth is affirmed by thousands of living witnesses, and it will go forth in power to every nation.

C. W. P.

THE TRUE IDEAL.

It is a fact, though not generally accepted, that there is but one perfect Standard by which we can measure our lives, but one Perfect Model for us to pattern our lives after—the Lord Jesus Christ. History records the lives of many noble and great men, lives in which have shone forth almost all the Christian virtues, and these are pointed to by those who refuse to accept the Messiah as the Son of God as examples quite sufficient for our emulation. But we who believe in the divinity of the Redeemer point to Him as the great Exemplar, for all other lives fall far short of perfection.

Socrates, who lived before the advent of the Savior, and who is almost worshiped to-day by a certain class of people, did not pose as a perfect example for mankind, but said that "we must of necessity wait till someone from Him who careth for us all shall come and instruct us how to live towards God and man."

By others the life and philosophy of Plato is considered to equal, if not to excel, the life and teachings of Christ. But Plato, like Socrates, longed "to see a Lawgiver from heaven who could rightly instruct us." (*Plato's Republic.*)

And if we were to examine the lives of all the other great men of the earth we would find that, without exception, they fall far

short of that which has been appropriately termed "The Life of Lives," "One in whose mouth guile never was found." It is said that Christ repeated only what others had said before Him; that Isaiah, Moses, Daniel, Socrates, Confucius and others had taught the people in their days the same identical truths. Why, then, give so much credit to Christ? But if we were to admit this, which we do not, who among these teachers brought his life into such perfect accord with His teachings as did the Great Teacher? Not one of them. When was it said of any of the world's philosophers that "he spake as never man spake?" and that in His mouth guile had never been found? Which of them ever declared, as did the lowly Nazarene, "I am the way, the truth and the life, no man cometh unto the Father but by me?" Which of them said, "I am come that ye might have life?" Which of them ever promised the earth as an inheritance to his faithful followers and thrones in the kingdom of God?

Many of the teachings of Christ were original. His laws and precepts were backed by promises which have been tested and proven to be genuine. He said, "My doctrine is not mine, but His that sent me; if any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself." Here was a test by which the world could prove whether Christ were the Redeemer of the world or an impostor. Millions of the human family have made the test, and what is their testimony? It is that Jesus is indeed the Son of God, the Savior of mankind. Who ever obeyed the Lord and served Him with full purpose of heart and had cause to regret doing so? No one. But those who have transgressed His holy laws, and who have turned away from His divine precepts have brought upon themselves sorrow and disgrace. Where are the nations who forgot their God and turned to idols and abominations? They have passed into oblivion. While they served God and sought to order their lives according to His laws, they were blessed and prospered; but when they became a law unto themselves they began to decline and finally perished.

What worldly power or wealth ever rendered a man or a nation secure against the judgments of God? What of the glory of Egypt? the power of Beltshazzar? the commercial greatness of Tyre and Sidon? the wonders of Babylon and of Rome? the science and philosophy of Greece? They are things of the past, a memory only. It is righteousness that exalteth a nation.

No teacher, I have said, ever lived so strictly up to his own teachings as did Christ. He taught His followers to love their enemies. He taught this, not by precept only, but by example. Hear Him as He hangs upon the cross, in the throes of an ignominious death, praying to His Father, "Father, forgive them, for they know not what they do." No wonder that men in different nations of the earth were heard to say that day, "A God suffers!"

Jesus Christ died like a God—He was God. His life is extolled by those who do not believe in His divinity. Ingersoll held it up as worthy of emulation, speaking of its grand example, its moral force, its heroism and its benevolence. Payne admitted the purity of Christ's gospel. Voltaire died calling on the name of the Lord. The last words of Altamont were, "Oh thou blasphemed yet most indulgent God, hell itself is a refuge if it hides me from thy frown."

Here is our Ideal, here is the Life for us to pattern our lives after. If we desire to sometime be like Christ, and to see Him as He is, we must live as He lived, and purify ourselves even as He is pure. This is possible with us through the assistance of God, for all things are possible with Him.—WILLIAM SHEPHERD.

FROM THE MISSION FIELD.

Releases.—The following missionaries are honorably released to return home to-day per s.s. *Cedric*: Thomas O. King, Nottingham; Ralph Harker, Newcastle. Per s.s. *Kensington*: Arthur A. Rowsell, Bristol; Charles L. Norton, Edward M. Rynearson, Liverpool; Heber C. Mansfield, Sheffield; James Harrop, Manchester.

Departures.—The following missionaries sailed for home to-day per s.s. *Cedric*: From Great Britain—Thomas O. King, Ralph Harker. From the Netherlands—James D. Hoggan. Per s.s. *Kensington*: From Great Britain—Arthur A. Rowsell, Charles L. Norton, Heber C. Mansfield, Edward M. Rynearson, James Harrop. From Scandinavia—Peter M. Frandsen, David O. Nielsen, Jacob S. Hartvigsen, Hyrum Larsen, James E. Frandsen. With the company were nineteen emigrants, who were in charge of Elder Charles L. Norton, with Elders Peter M. Frandsen and Jacob S. Hartvigsen as his assistants.

Baptisms.—A baptism took place at West Hartlepool, on the 29th ult., when eight souls received the ordinance at the hands of Elders Walter M. Jones and C. H. Brewerton. The baptisms were performed in the North Sea, and the converts were confirmed at a cottage meeting held immediately after.

A baptismal service was held at the Glossop Road Baths, Sheffield, on Sunday, May 31st. After brief remarks by President James Nisbet and Elder Standley H. Rich, thirteen converts were led into the waters of baptism, Elders William C. Brenchley, Thomas Hancock and Thomas Kershaw officiating. Six of the converts were from Barnsley, four from Worksop, two from Doncaster, and one from Sheffield.

At a service held on the 30th of May, at the Sneinton Baths, Nottingham, the ordinance of baptism was administered to thirteen believers. President Thomas O. King, Elders C. E. Horsley, J. P. Orton, B. W. Clayton, and E. Lublin officiating. One hundred and thirty saints and friends were present, and were

deeply interested in an address on baptism, delivered by Elder W. H. Brough.

It gives us pleasure to report another substantial increase in the Radcliffe and Bury branches of the Manchester conference. On Friday evening, May 29th, about thirty saints and friends assembled to witness the baptism of five converts, two from Radcliffe and three from the Bury branch. The ordinance was performed by Elders Samuel L. Mills and Smith Hoge. Confirmations took place at the water's edge.

President H. L. Steed, under the date of May 12th, 1908, writes from South Africa: "We are nicely located here, and are enjoying ourselves immensely. We think we have come to one of the best mission fields in the Lord's vineyard. Last Sunday evening we had over seventy people present. A number could not get into our hall. Over one half of them were investigators. We have several applications for baptism, and this morning I received a letter from Elders Grow and Simons giving us the joyful news of ten baptisms during the last two weeks at Bloemfontein. I am of the opinion that a good work can be done here in South Africa. I am sure we must have another hall in the near future. I feel that the Lord is blessing our labors here. I do hope there will be more elders sent here soon. All the elders are very busy, indeed, and time seems to fly with them."

Elder Caleb E. Summerhays reports the baptism of four converts at Burnley, on the 31st inst. They were baptized by Elder George M. Groesbeck. Two of them belong to the Nelson branch and two to Burnley branch.

On Saturday evening, the 30th ult., a baptismal service was held at the Montpelier Baths, Cheltenham. Elder James A. Cragun addressed the saints and friends that had met to witness the ceremony, after which two converts were baptized by Elder D. D. Harris. They were confirmed at the water's edge.

On Wednesday evening, May 27th, a baptismal service was held in our new home "Deseret," London (London conference). After songs and prayer, Elder Whitehead spoke on the ordinance of baptism and told of the blessings derived therefrom by those who comply with this sacred ordinance. Nine converts to the faith were then baptized, President Peterson, Elders O. F. Beal, and J. L. Wilson, Jr., officiating. Another baptism is expected in the near future and prospects look bright for a rich harvest of souls.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XVII.—The Church in Former and in Latter Days.

Text: We believe in the same organization that existed in the Primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—Articles of Faith, 6.

I. The Primitive Church.

1. Established by Jesus Christ in "the meridian of time."
2. The holy priesthood conferred and officers installed on the eastern hemisphere: apostles (Luke 6: 13; compare Matt. 10: 1; Mark 3: 14); pastors (Eph. 4: 11); high priests (Heb. 5: 1-5); seventies (Luke 10: 1-11); elders (Acts 14: 23; 15: 6; I. Peter 5: 1); bishops (I. Timothy 3: 1; Titus 1: 7); priests (Rev. 1: 6); teachers (Acts 13: 1); deacons (I. Timothy 3: 8-12).
3. A branch of the Church established among the Nephites (Book of Mormon, III. Nephi 12: 1; 19: 4; 18: 36, 37; Moroni 2: 1-3; 3: 1-4; 6: 1-7; see also Alma 6: 1; Jacob 1: 17-18).

II. Apostasy from the Primitive Church.

1. Foreseen and foretold. (a) Old Testament record (Isaiah 24: 5; Jeremiah 2: 13). (b) Book of Mormon record (II. Nephi 26: 19-22; compare 27: 1; 28: 3, 6; 29: 3; I. Nephi 13: 5; 22; 22, 23). (c) New Testament record (II. Timothy 4: 2-4; II. Thess. 2: 3, 4; Galatians 1: 7; II. Peter 2: 1-3).

III. The Restored Church.

1. The restoration foretold (Rev. 14: 6; Matt. 24: 14).
2. The restoration accomplished. Visit of the angel Moroni to Joseph Smith the Prophet (Pearl of Great Price, Writings of Joseph Smith 2; compare Malachi 4: 1, 5, 6; Isaiah 11). (b) Other visitations (Doc. and Cov. 110: 11, 12, 13-16; see also section 13 and 27: 12).
3. This restoration marks "the dispensation of the fulness of times" (Doc. and Cov. 112: 30-32; compare Acts 3: 19-21; Book of Mormon, II. Nephi 30: 18).

General reference: The Articles of Faith, Lecture XI.

DIED.

HAGUE.—At Gainsborough, May 20th, 1908, Sister Rosa Hague, of Manchester; aged 22 years. Sister Hague was a faithful Latter-day Saint.

EDWARDS.—At Norwich, May 3rd, 1908, Mary Ann Edwards, of consumption, aged 44 years.

HANNAH.—At West Hartlepool, May 18th, 1908, Maria Hannah, the beloved daughter of Thomas and Maria Hannah, aged 17 years.

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